The Inquirer

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A TRAGIC COMEDY?

It is now certain that everything is going to be changed after Mr. Krushchev's trip to the U.S.A. But changed in what manner? It is not all that certain that his countrymen are going to be pleased with him. After all other Soviet leaders, and able ones at that, have been to the U.S.A. and they can well contrast their experience with his. Mr. Krushchev in the long run will be judged by the help he gives in preventing his fellow-countrymen and others from being blown up. The amount of help given by him is not yet clear.

The worst had better be faced. There is something comically tragic about world peace being influenced by such an incident as the jingoistic speech by the mayor of Los Angeles and Mr. Krushchev's reaction to it. Is this what the statesmanship of the world has come to, that a nuclear war can be influenced by the feelings of two such men? For that matter has world statesmanship, and world intelligence, reached such an all-time low that the future of mankind is to depend upon a visit by a certain Mr. Krushchev to the U.S.A.? It is an unbearable thought but that apparently is what ordinary people are expected to think, and what on the surface is happening.

The World-Figure

The Russian Prime Minister made a disarmament speech before the United Nations organisation. There was a mighty build-up for it, part of which was Mr. Krushchev's presence in America. But if general disarmament can be brought about in four years—and it obviously can—there is not the slightest reason why it should not be initiated from Moscow in preference to New York. The whole technique of the World-Figure handing down the tables of the law from Mount Sinai is tragi-comedy. What kind of people do they think we are? The technique is phoney from the beginning for it supposes that world peace can be created in such a manner. It has to be created painfully by just persons sitting around a table, not desiring to score off one another but all motivated by one major intention. That is not easy. By this time the world should be sick of political Saviours. Perhaps it is.

New Forces

Perhaps bigger forces are at work than the tawdry ones shown on the surface. Stalin has been dead six years, and the present World-Figure seems like Father Christmas compared to him. Perhaps he represents in rather a grotesque manner those deeper forces underneath. Political idealism in the West has always assumed that the Russian terror would crack inwardly under its own strain. It has not cracked, it has transformed itself. By a process of apparent gradualness and not by decay or revolt a revolution has occurred in Russia. In a sense the faith of the West, and what had better be called the inner faith of Russia, have been vindicated. Life, as so often happens, has been bigger than doctrine, and perhaps even Mr. Krushchev's visit to the U.S.A. is some indication of this. Great historic forces are obviously moving through the world. The same kind of intelligent and instinctive forces that created the nation-states are now creating a new world in which men must live.

The signs are not always the obvious ones. No one knows what has universalised the clothes, dance music, and social criticism, of the young people of all the capital cities of the world, including Tokio and Moscow. It has happened. It has broken through the national frontiers and ideologies of the times and is not likely to be contained now. The force of change towards a new world may be profounder in this than the visit to the U.S.A. It can be wondered to what extent the world leaders are puppets of their times instead of the mighty men they appear to think themselves to be.

The New World

And the form of the future can be envisaged. The world is not politically one and is never likely to become so. The old ideal of the Parliament of Man has to be changed into the ideal of the world as a living organism, each part involved with every other part, with an exchange of culture and ideas, hopes and aspirations, taking place between all the parts. In such a world unity such an institution as the United Nations Organisation would play a subsidiary if vital role. The real unity would be found in "I belong to you and you belong to me"; upon the sports field, in the moving exchange of art experience, in the wonder of science—anyone with any faith in what is human can hardly imagine the nations of the world fighting over the possession of various parts of the moon.

The old Western idealism, grand as it was, of a universal parliament, presiding over the destinies of mankind in the manner of a Western legislature presiding over a nation-state is vanishing. Something more dazzling is taking its place less tangible, but nearer to what life is.

In this new world the religions and ideologies will have to think again and think hard. The old emotion of

what is historically true for me in my religion must necessarily be historically true in my manner for all men everywhere obviously does not belong to this new organic world. Something deeper does: that, as the hand of man is stretched out to touch the Eternal Being in one historical situation of one historical religion, so it touches the hands of other men elsewhere engaged in the same search and making the same discovery.

Unitarianism has a deeper truth than it knows of and perhaps can conceive to give to the world.

A New Booklet

The Lindsey Press has done an excellent job with its new booklet, "*Unitarianism, Some Questions Answered*". Layman, in his notes this week, pays a well-deserved tribute to it. Every congregation ought to possess a continuous supply of the booklet, for it is not likely to date, and it is just the clear and popular statement of a Unitarian belief that many are looking for. It is very well produced, has an excellent cover, and is extraordinarily cheap at the price of 6d., post free 8d.

We understand that congregations can obtain quantity supplies at 5/- one dozen.

THE EDGE OF THE WORLD

By Tom Wardle

IS it odd, do you think, that all the high moments of religious history are the moments of extremity? Think of them—the Tower of Babel, the exodus from Egypt, Abraham and Isaac, Jacob in the wilderness, Elijah on the mountain, Isaiah in the Temple, Jeremiah before the king, Daniel in the lion's den, the children of Israel in Babylon, Job, John the Baptist crying in the desert, Jesus on the cross.

These are the high points of our religious tradition because these are the points where religious experience cuts right into life. Each of these stories, whether founded on historical fact or purely mythical, relates to some reality which we have known, and because of this we can accept it as meaningful, as true in the sense that it refers to what is real and understood in our own experience.

In the main, most people will infer at first encounter that what they demand from religion is that it should make life brighter, more enjoyable. This they believe it will do by providing what is in the last analysis another form of entertainment. The form of church life and the content of much present-day preaching cater to this belief. They either confirm the standard secular attitudes of the day or escape into sentimental fancy. Both these approaches deny the real obligation of the church, which is to expose the soul of man to his true condition, bring him into awareness, lead him to God.

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No one can possibly meditate upon the massive themes of Scripture—and this is true for all traditions—without becoming alive to the fact that it is shot through with depth and challenge, mystery and tragedy. This is what gives it its magnificence. It is not petty. It penetrates into life, into man in his profoundest moods, it presents the giants of humanity who are so because they have taken the measure of what life is, and it rings again and again with a joy and a triumph which is as deep and as magnificent as the tragedy which evoked it.

Now most of us do not live at the level of great religious tragedy all the time. It would be absurd, inhuman and pathological if we did. Life also includes and involves triviality and lightness and innocent, instinctual delights. If we lived constantly in the contemplation of death or pain or unfathomable mystery we should hardly be able to get on with the business of living at all. There is a great realm of spontaneous happiness which it is right and proper for us to enjoy.

But what is the difference between the man or woman who lives *only* in the world of pleasures, innocent or contrived, and the man or woman who can embrace the range of life's experiences from the gay and frivolous to the solemn and severe? The difference is that one has not been touched by the deeps of religion and the other has.

Let me say another thing. I think you will note if you look carefully that those who are capable of being most genuinely serious about life are also those who are most capable of entering fully into the carefree pleasures that it offers. Nietzche once said something of this sort, and many another has echoed it. True joy and true solemnity are the sides of one coin. It is not difficult to see how this can be. Where the person has found a position of faith, a stance which gives meaning to his life, he is not nagged by insecurity. He has found an adjustment to the basic insecurity of all human beings in his consciousness of the presence of God; though he will still be visited from time to time with a recurrence of the sense of insecurity, he may always restore himself in prayer; though doubt may continue to visit the faithful, there is, as it were, no doubt as to which will be victorious—the faith or the scepticism. Faith comes again and again to replenish and make whole what fear and perplexity have damaged.

Because there is this security then, which lives on though the world continue to shock and attack and break down, it provides the spiritual background against which one lives; so it gives the possibility of a sort of abandonment to life—what Paul meant by the liberty of the Christian man—and it is from this that the religious man or woman finds the capacity to enjoy life in all its simple sweetness and its richest aesthetic complexity.

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I have said that many people at first encounter would indicate that what they demanded of religion was an extension of what they demand from television. This may be how it appears, but it is not how it really is. This kind of religion is finally unsatisfying, and in spite of what people say it has no lasting appeal. When you really get down to the bottom of a person's thinking and feeling, what he wants from religion is not that he should make demands on it, but that it should make demands on him.

There is, underneath the clutter of self-concealment, a strong and urgent need that the Word of God will be spoken to him. He wants, in his deepest self, not that religion shall be entertaining, but that it shall be true. Show me the truth, he says in effect, and whatever it demands, that I will respect.

And because he also knows that the truth has something to do with tragedy, the man-in-the-street will not reject out of hand that concept of religious faith which leads men and women to take account of tragedy.

Just as I was writing this, in my study, feeling the rather academic nature of my situation, sitting in a study writing about life, removed from it, in a moment of reflection upon it—just as I had reached this point I was called upon by a sensitive neighbour who had discovered one of our cats toying with a bird. It was partly paralysed, probably by a nip in the main nerve cord, and there was nothing for me to do but to kill it.

I thought then of the reality of what I had been trying to put down—this is how life is—cats toy with birds and mice, men are forever involved in having to make decisions about suffering, and judgments about the lesser of evils. It was just another poignant little moment at which tragedy broke in. It is there, all the time, and every so often we are sharply reminded of it.

In the immemorial prophecy of the Second Isaiah which begins with that tremendous whisper of faith, "Comfort ye, comfort ye . . ." we read of the situation in which man finds himself in the extremities of life. It refers to the extremity of the captivity in Babylon. But there is a private Babylon for us all. There is this moment when we stand and look at our lives, when we are assaulted by the apparent meaninglessness of things—"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord?" This is the time when the soul cries out—"how can there be a God, how can there be anything but just nights and days and getting along as best you can and then one day, nothing?"

It is an unfeeling person who has never known a moment like that, when everything seemed threatened; for what is it that we want more than money or love or health? It is the feeling that our lives make sense, and if they don't, then what's the use of anything?

This is what I have called "the edge of the world." This is where Jacob was as he lay down his head on the stone; this is what the Second Isaiah referred to when he cried: "And one said, What shall I cry? All flesh is grass and all the goodliness thereof is as the flower of the field. . . ."

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But the man who goes with Elijah up the mountain, out with Jesus into the wilderness, into the den with Daniel, out towards Babylon, he is the one who comes to see—the heavens open and there are angels ascending and descending, the still small voice speaks through the wild storm, the devil is rejected and his temptations denied. All these great myths of the Bible recapitulate the boundary situation, the experience of a human being at the edge of the world. . . .

"Hast thou not known, hast thou not heard . . . they that wait upon the Lord shall renew their strength."

THE UNITARIAN MINISTRY

The Annual Conference of the Ministerial Fellowship

NEARLY forty ministers attended the annual conference of the Unitarian Ministerial Fellowship held at Great Hucklow, Derbyshire, during the second week of September. Good weather, good food and accommodation and good fellowship made the conference one to remember with pleasure. Stimulating papers were followed by lively discussion, which developed excitingly to a unity of thought and feeling expressed in the climax of the conference, Elspeth Vallance's epilogue on the Wednesday evening and in the fellowship session of the following morning.

Dr. Mortimer Rowe began on the Monday evening with a brilliant sketch of the Historical Development of the Unitarian ministry. Our ministry, he said, had its origins in the confusion of the latter half of the 17th century and in particular in the developments which immediately followed the Toleration Act of 1689.

As Unitarianism became stronger among the Presbyterian and Congregationalist congregations, the ordination ceremony, which had distinguished the minister from the laity, was frowned upon and by the 19th century the recognition service had taken its place. The first congregational service book of 1881 had no ordination service or induction service and all service books prepared by Essex Hall since had made the same omission.

The beginnings of a ministerial role he traced to the British and Irish Almanac of 1847, which eventually developed into the Year Book as we now know it.

Martineau, said Dr. Rowe, had been concerned at the disunity of the ministry and had spoken for a central fund, which would provide minimum stipends of £150 a year—over £600 by today's standards. He was concerned to close the ministry against all "ignorant and rash intruders".

Dr. Rowe closed with some pertinent questions about the function of the modern Unitarian minister and about the vetting of prospective candidates.

E. H. Morris spoke of the Grounds for a Separate Professional Ministry. He saw two chief reasons why the demand for a full-time ministry might be challenged. One was the purely economic reason of finance and the other was the inability of small congregations to provide work and responsibilities which might occupy a minister full-time.

Morris pleaded the importance of the minister in his congregation as educator. He was a leader, whose especial art was to conceal leadership. The notion of "primary in-groups" found in certain psychological works could be used to describe the functions of a Unitarian community.

A revolutionary scheme for the re-organization of our ministry on a super-circuit system was outlined by Morris. He believed the resources of the ministry, in terms of knowledge, training and experience, could be organized at Association level to make the best possible use of our ministerial resources. Ministers would be attached to congregations for pastoral duties and would preach in their own pulpits at least once a month. Stipends would be paid from a central fund, as Martineau had suggested.

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A welcome intruder (and by no means a "rash and ignorant" one) into the programme was the Rev. Robert Richardson, an American Unitarian minister, who had been trained as chaplain to a mental hospital in Boston, Massachusetts. He gave a vigorous account of his work as a chaplain and of the training of theological students in chaplaincy. His paper was a valuable and appropriate contribution to the conference.

Almost all American theological seminaries required student ministers to attend twelve weeks' clinical pastoral training in a hospital during one summer vacation. The first two weeks were largely "bed-pan service", but after this were courses in psychopathology and acute grief reaction. The result of this comprehensive course was that a man was able to see and accept himself as he really was; to accept other people as persons valuable and worthwhile in themselves; to trust people rather than mistrust; and to learn the art of relaxing and listening. People, he said, could be restored to health in the fullest sense of that word only by people who really cared for them and trusted them.

An exciting library of books on pastoral psychology, group therapy, etc., has been created by Richardson for the use of our ministers. The books are available either at the Unitarian College, Manchester, or at Essex Hall.

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The Role of the Minister in Relation to his Church and Sunday School was the title of Basil Short's paper, delivered on the Tuesday evening. He maintained that a great deal of the criticism made against the college for not teaching an adequate theory of the ministry was misplaced inasmuch as there was no such established theory within the Unitarian church as there was, for example, in the Roman Catholic church.

Short divided his subject under the two heads of Status and Function. The minister was different from other men only by vocation, and his status and authority came therefore from his training, his appointment and from his personality and character.

There were priorities in the work of a minister and the Sunday School ranked high amongst them. The minister was the only man adequately equipped to see that the religious education of our people was satisfactory. There was such a thing as a liberal religious or Unitarian education. Were our men, he asked, adequately trained for the education of the young?

In the matter of visiting there was no law of the Medes and Persians which said that lay folk could not relieve the minister and take on themselves the responsibilities of visiting.

Our task, said Short, was not to elevate the role of the minister, but to define it. Let the minister permit his people to see that he was like unto them and that he shared with them a corporate group experiment in which they could strengthen one another and use with far-sightedness the resources at their disposal.

Ada Tomkin completed the series of papers with a lively address on the theme, "The Role of the Minister in Relation to the Individual." She gave an account of her pioneering work in the formation of the women's police force in Vancouver. Her experience as a policewoman had been of great value to her as a minister. She had discovered how truly important it was for a person to feel significant and wanted.

Tomkin stressed the importance and sanctity of every soul and declared that in every human being, no matter how depraved, was the divine spark which care could bring to life again. Her work amongst criminals and drug addicts had served to strengthen her belief in these basic Christian ideas.

Our function as ministers in relationship to individuals was to "care" for souls—in other words, "the cure of souls". One of the ideas we had preached for years in the Unitarian movement—the unity of body and mind—was assuming an important role in the new field of medicine known as psychosomatic medicine. There were sick souls in our congregations as in any other human group and our ministers needed the sort of psychological background which would enable them to work most usefully in the care of them. We were, because of our Unitarian emphasis, in a unique position in this field, a position of which we ought to take advantage.

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Waddington was chairman of the Fellowship Session of the Thursday morning, when the theme for next year's conference—"Personal Relationships", was decided. Four headings were chosen: Childhood, Adolescence, Adulthood and Old Age. A resolution that the colleges and the assembly be asked to examine the practical training of our ministers was adopted.

During the meetings the resignation of our secretary, Kenneth Twinn, was regretfully accepted, and Alec Finbow was welcomed as his successor.

Morning devotions, conducted in the Hucklow chapel, were led by G. J. Pruce, Scott Johnston and L. Chandler. The organists were A. W. Vallance and C. H. Bartlett. Epilogues were given by J. Quirk, A. Smith, E. Vallance and E. A. Davies. Chairmen for the papers were W. Waddington, C. G. Bolan, J. Kielty, A. H. Birtles and A. W. Vallance.

A LAYMAN'S NOTES

By a Lay Contributor

I AM not always in London on a Thursday, but whenever I am I try to look in at the Book Room at Essex Hall, to pick up an advance copy of *The Inquirer*; it is worth knowing that the new *Inquirer* usually arrives in Essex Street about midday on a Thursday. Last week I managed to pay this visit, and found Miss Boxall surrounded by piles of the latest publication of the Lindsey Press; so I came away carrying not only my *Inquirer*, but also a couple of dozen copies of *Unitarianism: Some Questions Answered* (6d.; post free, 8d.) to enable me to prepare a "scoop" for our church bookstall on Sunday.

As I read through this little book in a leisurely way on the top of a number 13 bus—thanks to the usual traffic jams along the Strand—I soon realised that the Rev. A. B. Downing (who has had the main hand, I understand, in its preparation, though he is too modest to allow his name to appear on the title page) had given us a fine new propaganda weapon to supplement Dr. Alfred Hall's *The Beliefs of a Unitarian* and Dr. Dorothy Tarrant's *What Unitarians Believe*. It is set out in question and answer form, which I always find fascinating; if you think you know a particular answer, you read on to see if the chap has got it right, and if you don't know it, your interest and curiosity are aroused and you find yourself, as it were, engaged in a conversation with the author. Not always agreeing, perhaps, but gradually beginning to absorb the personality of the writer and the message he is trying to convey.

There are 19 questions and answers in the book, ranging from the theological ("What do Unitarians believe about God?" "Do Unitarians believe in after-life?") to the practical ("How may Unitarian churches and ministers be found?" "What periodicals express Unitarian views?") There is a short list of some famous Unitarians of the past, and another list of some familiar hymns by Unitarian authors; and a feature I particularly liked was "Extracts from some typical Unitarian prayers". The answers to the questions are pithy and easily grasped; the answer to "Do Unitarians engage in foreign missions?" begins, uncompromisingly, "No"; and the answer to "Do Unitarians seek converts?" begins—I was delighted to see—uncompromisingly "Yes".

This is a book to possess; it will help the Unitarian to sharpen his awareness of his faith. And it is a book to give to the seeker after truth; it will stimulate and not disappoint him.

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Only one small doubt occurred to me as I read *Unitarianism: Some Questions Answered*. I must be careful how I express it. I am not in any way detracting from the booklet itself, which is admirable for the important purpose it sets out to achieve, namely to explain Unitarianism *to the person who already has some knowledge of theological terms*. The imaginary questioner is assumed to be familiar with such concepts as "God", "Sacraments", "Salvation" and "Prayer", and the book seeks to present these familiar terms in a new and perhaps more congenial light. To my mind, it succeeds in achieving this. But what we have to say to people who do *not* think in these terms at all, who have grown to accept a completely secular environment, and never worry for a moment about God or Jesus or Trinitarianism? It seems to me that our next task must be to prepare a companion set of "Questions and Answers" which will bring home the message of liberal religion to those who see no point in religion at all, and do not even begin to think in the vocabularies of either orthodox or liberal Christianity. Not only would such a book be of value (one hopes) to the "outsiders" at which it was aimed; it would be a searching test of our actual message, if we were forced to express it without using any of the "religious shorthand" in which we may sometimes too easily indulge.

Perhaps our Wittgensteiners could lend a hand here.

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Talking about Wittgenstein, I wish someone would tell me what was the story of "the two youths, their two horses and their lilies". (Naturally I won't insult the experts by giving the reference; to any devotee it will spring to the mind at once. But I must confess the allusion has puzzled me a bit.)

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It is hard to persuade oneself that a General Election will be upon us in less than three weeks' time (less than a fortnight, by the time these words appear in print). I wonder if I am right in sensing that politicians are beginning to feel that in the past they have been underestimating the good sense of the electorate, and that a more adult approach is likely to pay dividends this time. I didn't see the recent television efforts of Dr. Hill or Mr. Greenwood, but from all accounts they seem to have fallen quite flat, because they were pitched at too childish a level. Let us hope that we are really beginning to reap the benefits of the spread of secondary education, and that those old cries of "Police State" and "Whose Finger on the Trigger?" have faded, never to return.

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School has started. Gordon got his "O" level subjects all right, and is now almost unrecognisable as a sober ornament of the sixth form. Jamie has just joined him, in the first form of the same county grammar school. Soon he will be miles ahead of his aged parents in most subjects (when I look at Gordon's mathematics textbook I can hardly tell which way up I should be holding it). However, David has not outstripped us yet. The other night I came home to find him mounting guard over a number of jam jars which my wife had just filled with a translucent golden substance. "Marmalade?" I said (I can never remember the rather unexpected time of year that brings us Seville oranges). "No", he said earnestly, "I'm not sure what its name is. Oh yes, I think it's called Khrushchev." (I learned later that it was chutney.)

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

More about Wittgenstein

Sir: When your sarcastic friend, with his frequent "especially Unitarians", was laying down the law about Wittgenstein, I wish his admiring listener had asked a few questions.

Take that picture by Van Gogh, which your friend says has a logic, or a unity, which holds every part together. Logic and unity are here questionable terms; he means that it has a recognisable pattern which conveys, because it was intended to do so, some message of idea or emotion from the painter to the viewer. Whatever character it has was given to it by the painter, with his individual standpoint and his artistic intention. Then, hurriedly, so that the listener does not notice the logical leap, your friend says that the picture is a reproduction of the unity which holds together the real sky, field, man and "everything". But this is not so; for example, the relation of the man to the sky in the picture is not the same as the relation of their counterparts in the actual world, nor is "everything" represented in the picture. The picture has a reference to the actual world, but it is not a reproduction of it.

What follows approaches equivocation, for your friend repeats words without realising that on each occasion he is giving them a new meaning. Words and sentences, he says, "if they are real are the language of reality"; how a logical empiricist would enjoy exposing this play upon the word "real"! Similarly the repetition of the word "everything" in the next two sentences involves a misleading shift of meaning. This is emphatically not what Wittgenstein meant by a language-game, and your friend's use of this term seems to indicate that he does not understand what it means. Wittgenstein meant that when you use a language you must keep the rules of that language; this your friend does not do, since he seems to mean by "game" something more irresponsible.

Your friend says that some of Wittgenstein's followers are saying that "there is no everything, only words and sentences", which seems to him "a little balmy". I am not surprised, if this is what he thinks they are saying; but they are not. Can he produce evidence of his statement?

Oxford. Yours, H. L. Short

"A Visitor" replies: Whatever the brightest of logical-empiricists may say about the words, "if they are real are the language of reality" nothing can alter such facts as the following. (I reply for both persons in the dialogue.)

1. Mr. Short's emotive words and sentences charge us separately and collectively with intentional sarcasm, near equivocation, laying down the law, and sharp practice in general. We assure him that having some knowledge of our reality his words bear no relation to it and therefore are not real, or, if he requires the language of the logical-empiricists, he is playing some word game of his own with its own rules, or alternatively is talking nonsense—in the strictly descriptive sense.

2. I should have thought that the article in itself declared the reality of its own light-hearted and tentative manner, and consequently Mr. Short's condemnatory language in relation to this is not real.

The evidence asked for in the last sentence he will know is hard to give in an omnibus manner, we will therefore fall back upon the authority of Bertrand Russell. In an article on page 317 of the 1956 Hibbert Journal, Russell writes of some of Wittgenstein's disciples as follows:

1. "We are now told that it is not the world we are to try to understand, but only sentences."

2. "The most serious of my objections is that the new philosophy seems to me to have abandoned, without necessity, that great important task which philosophy has hitherto pursued. Philosophers from Thales onwards have tried to understand the world . . . I cannot feel that the new philosophy is carrying on this tradition. It seems to concern itself not with the world and our relation to it, but only with the different ways in which silly people say silly things." Which is Russell's way of saying, I assume, that they are "a little balmy" and not concerned with *everything*.

In view of the enthusiasm which the name of Wittgenstein has aroused in your correspondence columns, coupled with advice, the following opinion of Russell is of interest.

"I have not found in Wittgenstein's *Philosophical Reflections* anything that seemed to me interesting and I do not know why a whole school finds important wisdom in its pages."

Sir: Having worked my way with some difficulty through Wittgenstein's philosophy, at its height when I was at Cambridge, to a religious view of life, it was with no little surprise that I read the letters from Unitarian clergy advocating a study of Logical Positivism! Perhaps the motive is to help those still ensnared in the net of words, and mind, to rise to the higher plane of unity, or whole-i-ness, which one presumes "Unitarian" to mean, rather than stay as supposed fragmentary units, in a world already suffering from its schizophrenic past. Or perhaps the aim is to extend the empiricism which is the core of the Wittgenstein philosophy into the realm of personal religious experience. One hopes, however, that in letting the ladder down, as the maestro would have said, it is pulled up after use!

The most attractive feature of Professor Wittgenstein in the eyes of Unitarians must be, of course, his advocacy of service. In this he is at one with Schweitzer, but his philosophy has by contrast nothing to offer but a wariness in the use of words, and encouragement to make religion mean something tangible. By all means let us get alongside our fellow-men, but only to help them on the upward way; not anti-intellectual, but certainly *spiritually* intellectual. Let us help Professor Ryle struggling, as he so disarmingly says, like a bluebottle in a web of words, but do not let us get enmeshed! If this can be avoided, Unitarianism is certainly the best hope of leading verificationists to an *intelligent* Christianity.

Stockport. Yours, J. K. Gandy M.A.(Cantab).

Sir: Mr. Kenneth Wright has fun with the gaps in Mr. Wheatham's knowledge of European philosophy. Nevertheless Mr. Wheatham may, like many religious people, know things about the Universe of far greater value than these scholastic trivialia. For instance, the importance of trying to avoid intellectual arrogance.

Oxford. Yours, A. Tomlinson.

Backward Theology

Sir: In your issue of *The Inquirer* for September 12th, Harold Scott wrote, "Of course present day scholarship repudiates the whole idea of revelation". Such a statement springs either from ignorance of what modern scholars really teach, or from the intolerance which asserts that any man differing from you could not possibly be a scholar.

Harold Scott has the right to proclaim his disbelief in a Personal God and therefore in any revelation of God's Nature and Will, but the contemptuous spirit in which he writes is deplorable.

He wrote, "backward theology . . . deals with the supernatural" but perhaps he is unaware that the impersonal "built-in" sort of something in which he believes can hardly be distinguished from the "mana" in which primitive man believed. Who is old fashioned now?

No doubt Mr. Scott will think this comparison unfair—maybe it is—but not so unfair as the way in which he caricatures the views of those who still deeply and intelligently believe in a Personal God.

Leigh, Lancs. Yours, Lionel O. Reed, (Rev).

Select Committee Report

Sir: Congratulations on your fine editorial (September 19th).

But is it not a mistake to assume that "nine out of ten people don't know" what the Select Committee on Estimates Report reveals, i.e., that the "great" nations, to maintain their much-vaunted standard of living, compete with one another in selling armaments to the countries which cannot make their own? Is it not that nine people out of ten don't care, rather than don't know?

At the time of the Select Committee's report, the *Daily Telegraph* published its findings very fully, as front-page news. At least two or three other newspapers must have done the same. It was a shocking document. Yet such things can be made common knowledge and no one needs to fear a storm of protest.

Does Mr. Blake still maintain that it is "non-U" (non-Unitarian?) to refuse to wash our hands of such issues?

Rochester. Yours, Inge Hyde.

Appreciation From U.S.A.

Sir: Allow me to express my appreciation for the series of articles by the Rev. A. Phillip Hewett which have recently appeared in the pages of *The Inquirer*. It is my earnest hope that we shall have more sermons from this able pen.

Each week your paper is a welcome visitor in my study. I do not know how widely read it is among the clergy of my denomination in this country, but I am certain it is not widely enough.

With all the best wishes for continued growth, I am,

Yours most cordially, W. Goddard Sherman.

Melrose Park Methodist Church, Fort Lauderdale, Florida.

Invitation

Sir: The University Term begins on October 6th. May I, through the medium of your columns, ask all ministers and members of our congregations to send me the names and addresses of any students they may know who are coming into residence so that a welcome may be extended to them by the Memorial Church.

Yours, H. Stewart Carter

11, *Chesterton Hall Crescent, Cambridge.*

I LOOK FOR OLD UNITARIAN CHAPELS

By R. D. Woodall

ON my travels in looking up old Unitarian Chapels I have been in strange places. One quest led me to the remote Gulliford graveyard in Devon where we saw a melancholy collection of broken down memorials and tombs and the site of a Meeting House which became a thing of the past in the 1880's.

This summer I have tried to find one or two of the country Meeting Houses in Norfolk. One warm Sunday I set off on a before-breakfast hunt for the old Hapton Chapel. I did find Hapton village. I did see in the distance a parish church. I had not the time for a real hunt for the chapel because breakfast-time was getting near.

My hunt for the old chapel at Filby was more successful. I approached Filby from Stokesby and Thrigby. I pulled up on the main Caister-Acle road outside a Methodist Chapel and decided to walk. As I walked along the main road, I spotted a little thatched building now used as the Registration Office for births, marriages and deaths. It looked a typical old chapel, snug and comfortable. After all, many old Unitarian Chapels have been adapted for all sorts of purposes. The old chapel at Kenilworth is, I believe, a theatre, and that at Alcester a snack bar. I took a photograph of it fondly imagining I had found the old Filby Chapel.

I explored the old Parish Church, just in case it housed some of the fittings. Topsham Parish Church for example houses some of the fittings of the Old Meeting, Topsham.

I saw nothing there of nonconformist origin. On my way back to the car I stopped to talk to the saddler working in a hut next to what I thought had been the Filby Chapel. I was quickly disillusioned. The charming looking building was made of two cottages converted into a village club. However, the saddler told me that he knew where the chapel had been. A stick of bombs had been dropped over the district in 1941 and had demolished the chapel. He assured me however that occasionally "They come over and hold a service on the site of the chapel".

I was told to go down the Thrigby road, to look for a white gate of a house called "Florence Villa", and an outbuilding that once had had something to do with the chapel. I found a little pathway leading up to some allotments. A lady came up to me. I told her that I was looking for the old chapel. "Oh yes", she said, "it was over there". She pointed to a plot on which brambles and other weeds were growing. I walked over to it.

Traces of the wall still survived. Almost overgrown by weeds and brambles there were old memorials. Near an adjoining fowl pen I noticed a flat stone indicating that below there lay all that was mortal of one "Stevenson, Esq.," who had for many years collected the salt dues at Yarmouth and who had died in 1786 at the age of 77.

Another Latin memorial also appeared to commemorate the founder of the cause. The name appeared to be "Henricus Daliel".

There were others I could not read. Yet even this wilderness was a reminder of the way our Puritan ancestors, when they built their Meeting Houses, put them well away from the road, because they knew the dangers of active persecution. Perhaps so many of these little country Meeting Houses have fallen victims not to persecution but to the sheer blunt religious indifference and apathy of the twentieth century which passes for tolerance.

REVOLUTION IN MEDICINE

DISCUSSION of the minister's function in relationship to the comparatively new field of psychosomatic medicine was much in evidence at the annual ministerial fellowship conference at Hucklow this month. A book entitled "Revolution in Medicine—why patients need it and How doctors could bring it about" was published recently by Hutchinson, which should be of interest to any minister needing some introduction to psychosomatic medicine or the "cure of souls". The author, Brian Inglis, is a lay man, a journalist on the staff of the *Spectator*, who was led by his own curiosity and by the public relations work he had done during the mental health year in this country, to study the writings of researchers in psychosomatic medicine, working in England and America. The result is a lively, highly readable and useful popular introduction to this difficult subject, spiced with innumerable illustrations from actual case material and with valuable bibliography. The relationship of disease to emotional states is discussed, along with a consideration of environmental conditioning. It suffers, as many popularizations do, from over-simplicity and the cool assumption of points of view which are in fact highly controversial, but is worth the reading nonetheless as one clear statement and survey in a field presenting such a confusion of differing points of view. The really disappointing omission in the book is the role of the minister in this field. He appears unaware that there is not *one*, but *two* great healing professions, whose work overlaps in the world of psychosomatic medicine.

The clergyman's role as curer of souls is excitingly dealt with in "Cure of mind and cure of Soul", by Fr. Joseph Goldbrunner, who presents the other side of the penny. He contrasts and compares the work of Jung and of modern existentialists with the pastoral care of souls within the Roman Catholic church. The point of view is one we have already seen in the essay by C. H. Bartlett in a recent Faith and Freedom.

D.C.D.

Unitarian Horticultural Show

On Saturday, 29th August, at the Free Christian and Unitarian Church, Mexborough, there was held the nineteenth consecutive Annual Horticultural Show. The show has grown since its early days into one of very real substance and over the years there have been many thousands of exhibitors, in addition many thousands of people have seen the show. It is an effort organised by a small committee connected with the church to raise money, and indeed on no occasion has less than £25 been raised, and in the very latest venture a record figure for church funds of £40 will be realised.

The exhibitors over the years have been generous and without complaint; they exhibit in the full knowledge that the produce belongs to the committee and will be sold in aid of church funds. Prizes are awarded and so many people can now be approached annually for a donation that a financial success is usually guaranteed before the day of the show.

The show was first inaugurated in 1941/42, when the Rev. E. D. Dwain was at Mexborough; he is now at Unity Church, Sheffield. It is considered and generally accepted that this show and date (always

(continued on page 286)

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 27, 1959

ABERDEEN, Unitarian Church, Skene Street, 11 and 6 Rev. W. B. Tavener
ABERYSTWYTH, New Street, Meeting House, 11, Rev. A. J. Martin
ALTRINCHAM, Dunham Road Chapel, 11, Rev. Elspeth Vallance, 6.30, Mr. Keith Craney
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. W. J. Jenkins
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30, Dr. A. L. Agnew, 6.30, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
BILLINGSHURST, Free Church, High Street, 11, Rev. R. E. Goddard
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30 (September 27), Rev. Maurice Jeffries
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. G. J. Grieve
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. G. Wilkinson
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. E. W. Deakin
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30, 2.30 and 6.30, Rev. Arthur J. Long
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Supply
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. H. Crabtree
BRADFORD, Broadway Avenue, 3.15, Rev. J. B. Tonkin
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Mr. Arthur Wilkins
CHATHAM, The Church of the Good Companions, Hammond Hill, 3, Mrs. Inge Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Mr. W. Liptrot
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Bath Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
DENTON, Wilton Street Chapel, 11, Rev. Fred Cottier, 6.30, Rev. D. C. Doel
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mr. J. Woodhouse
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Christian Church, Hall Gate, 11, and 6.30, Supply
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Robert Tayler
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 51, Constitution Road, 11, Rev. G. D. Foote
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Klenck
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GUILDFORD, Ward Street Church, 11.15, Mr. C. H. Mitchell
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. Glyn Price
HALIFAX, Northgate End, 10.45, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denison Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. Frank Walker
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hall
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. John Hinkins, 6.30, Rev. Ada Tonkin
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murren
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Dr. Stanley Kennett
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Short
LONDON, Ball Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. R. Tayler
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 6.30, Mr. G. E. Prentice
LONDON, Golders Green, Hoop Lane, 11, Mr. J. Robbins, 6.30, Rev. K. C. Thatcher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. J. Nicholson (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. Thatcher
LONDON, Ilford High Road, 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 7, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. James Gurney
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. R. E. Goddard
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. T. L. Jones
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Rosemary Barton
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Prentice (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. T. J. Jones
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. H. Bonner, 6.30, Rev. B. Gill
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Waring
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. Kenneth Wright
MANCHESTER, Renshaw Street Mission, 6.30, Sir John E. Russell
MANCHESTER, Strand Chapel, Whitefield, (September 27) 10.45 and 6.30, Rev. Kenneth Twinn
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Doel
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. W. Kerry
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30,
PADIHAM, Nazareth Unitarian Church, Knight Hill, 11, Rev. C. H. Bartlett
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Mr. A. Cross
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. Stephenson
RINGWOOD, Hants, The Meeting House, 11, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mrs. Whitaker
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. H. L. Short
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. Crabtree
SOUTHEND-ON-SEA, Darnley Road, 6.30, Rev. A. Peacock
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30, Rev. J. R. Blackburn, 6.30, Supply
ST. HELENS, Corporation Street, 6.30 Supply
STOCKTON-ON-TEES, Wellington Street 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
SWINTON, Swinton Hall Road, 2.30 and 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Findlow
TORQUAY, Unity Church, Montpellier Road, 11, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month) Mr. C. V. Walton
WALLASEY, Memorial Church, Manor Road, 3.30, Diamond Jubilee, Rev. Eric Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jeffries (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Mr. Harry Terry
WILMSLOW, Dean Row, 10.45, Styal, 6.30, Rev. D. C. Doel (No service Dean Row)
YORK, St. Saviourgate Chapel, 6.30, Mr. S. B. Shepherd
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5925
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Gore Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
SANFORD COMMUNITY CHURCH, Aspire Road, Sanford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Walsh
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CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. Magnus C. Ratter

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Unitarian College, Manchester

DAISY BANK ROAD . VICTORIA PARK

Opening Proceedings, Session 1959/60

Wednesday 7th October at 3 p.m.

Address on "The next Stage in Unitarian Theology", by the Rev. H. Lismer Short, M.A., of Oxford. Followed by Tea and at 4.30 the **Annual Meeting of College Subscribers.** Nominations for College Committee to Mr. C. K. Robinson, 878 Hyde Road, Manchester, 18, by Monday, 5th October.

(continued from page 282)

the last Saturday in August) are part of the social calendar in the Mexborough District and at the official opening of the last show there were approximately 200 people present, with others to follow later in the evening.

Mexborough is situated in South Yorkshire, right in the very heart of the largest coalfield in Europe, and one is always mystified at the marvellous produce that finds its way to the show benches year after year.

If other Church Committees have considered organising an effort of this kind and have not yet taken the step, one hopes that this success story will help them to do so.

Broadcast

The Evening Service from All Souls' Church, Belfast, minister Dr. A. L. Agnew, will be broadcast from the Northern Ireland Home Service on Sunday October 11th, at 7.45 p.m.

Holiday Accommodation

BOOK NOW for late holiday at "Normanhurst", the small, quiet and congenial Hotel recommended by Unitarians and others. Few vacancies for late September/October. From 7 gns., including full board, early tea, coffees, baths, fresh fruit, etc. Simple vegetarian fare if desired. No gratuities. Twin beds ; h. & c. ; Slumberlands. Two comfortable Lounges. Illustrated brochure and coloured town booklet free on request. NORMANHURST PRIVATE HOTEL, Sea-front, St. Leonards, Sussex. Phone Hastings 4784. Best position on 3-mile Promenade, facing full south.

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Golden Wedding

JONES-HOPKINS : On September 30th, 1909, at Brixton Unitarian Church, Joseph Jones to Marie Hopkins, by the late Rev. G. Cromwell Crossy, D.D., of Seattle, U.S.A. Present address, 43 Salmon Street, London, N.W.9.

Marriage

At Wandsworth Unitarian Christian Church, East Hill, S.W.18, on 19th September, 1959. Mr. H. A. T. Milward to Mrs. B. Saunderson. Rev. Arthur Peacock officiating.

Printed by SOUTH SIDE [illegible] Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14 Gordon Square W.C.1.—Manchester (Wholesale) [illegible], Saturday, September 26, 1959